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*The Ingratitude of Israel and
England compar'd.*

A
S E R M O N

Preach'd at the

Lord BISHOP of LONDON's Private
Chappel in *Somerset-house*,

On the Seventh of *June*, 1716.

Being a Day appointed by Authority for a

PUBLICK THANKSGIVING

For the happy Suppression of the late

UNNATURAL REBELLION.

By *WILLIAM FARMERIE*, A.M.

*O Navis, referent in mare te novi
Fluctus, O quid agis? fortiter occupa
Portum*

Horat. Lib. I. Carminum Ode xiv.

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L O N D O N:

Printed for *D. Brown* at *Exeter-Exchange* in the *Strand*,
and Sold by *J. Roberts* in *Warwick-lane*. 1716.

[Price 3 d]



DEUT. xxxii.†6.

*Do ye thus requite the Lord, O foolish
People and unwise?*

The whole Verse stands thus,

*Do ye thus requite the Lord, O foolish
People and unwise? Is not he thy Father
that hath bought thee? hath not he made thee
and establish'd thee?*

THE Title of this Chapter is *Mo-
ses's Song of God's Mercy and
Vengeance to the People of the
Jews*: He recounts unto them first the
Mercies and several Favours God had
bestowed on them, but foretells them too
that if they prov'd ungrateful and rebelli-
ous, *the Day of their Calamity was at
hand, and that the things, the fearful
things, that would come upon them made
haste, v. 35.*

My Text in particular seems to pre-sup-
pose some very remarkable Favours and
Prerogatives bestowed on them; but then

it as sharply upbraids them too, that after so many Mercies and Privileges so signally conferred on them from time to time, they should at last prove so *foolish* as to *requite their Lord and Father* ill, who had shewn so much Care, Love, and tender Compassion for them.

Do ye thus requite the Lord, O foolish People and unwise? Is not he thy Father that hath bought thee? hath not he made thee and establish'd thee?

In which Words I shall consider these Four Particulars;

First, The Supposition or Implication of the Text, God's Love and Mercies to the People of the *Jews*.

Secondly, Their base Ingratitude, and unworthy Requital of his Favours.

Thirdly, Their just Rebuke from the Prophet *Moses* for this their dishonourable Treatment of him.

To which, *Fourthly*, I shall add the just Recompence they receiv'd, and the Punishment inflicted on them for their *thus requiting the Lord* with Ingratitude and Rebellion against him.

Fifthly

Fifthly and lastly, I shall make Application of them all, as they best suit with the solemn Occasion of our meeting at this time.

There is nothing difficult in the Text, but only to explain what the Prophet here means by *buying*, and *making* them. *Bought them?* not with Silver, and Gold, and corruptible things, but he by his good Providence had redeem'd them from the Bondage of *Egypt*, and the Tyranny of King *Pharoah*; he made them; not by Creation, or after the Similitude of *Adam* and *Eve*, but he made them his Children and peculiar People by Adoption and Covenant with them, and finally establish'd them a People. Which Explanation does naturally lead me to discourse on the first Head, which is to represent unto you the many Mercies, Favours, and Prerogatives which God bestowed on the *Jews*.

All the time of their Bondage and Distress, while they sojourn'd in the Land of *Egypt*, how were they sustain'd and deliver'd by the Care and Providence of God and the Ministry of his Servant *Moses*? Even by *Signs*, and *Wonders*, and Miracles he supported and confirm'd their Faith, and
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convinc'd their very Enemies themselves at last that the only true God was with them alone, and that he alone had been their mighty Deliverer.

And when upon their Departure they were pursued by *Pharoah* and all his Host, with Intent utterly to destroy them, or bring them back, with what an amazing Miracle did he save and deliver them, and destroy their Enemies? The Waters of the Red Sea were in an Instant divided, and stood on each Side as a Heap, or immovable Wall till the *Israelites* got over safe; but they clos'd again upon the *Egyptians* when they expected the same easie Passage, and so they were all drown'd.

In their several Stages and tedious Wandrings thro' the *howling Wilderネス*, a *barren and dry Land*, he always comforted and surpriz'd them with present and miraculous Relief and Supplies; *when they were hungry and thirsty, and their Souls fainted in them, he smote the stony Rock and the Waters gushed out, and gave them Bread from Heaven.* He visibly conducted them as it were with those two Symbols of his Presence, with a *Cloud by Day, and all the Night long with a Light or Pillar of Fire*, Psal. xxxvii. 14. Ever and anon he buoy'd up their desponding and unbelieving Hearts with
fresh

fresh Assurances of a Settlement in the Land of Promise, as he had sworn unto their Fathers, to *Abraham, Isaac, and Jacob.*

And when they came into the Land of *Canaan, a good and a fat Land, even flowing with Milk and Honey,* he beat down their Enemies on every Side, and made their *Children to multiply as the Stars of Heaven.* He rais'd them up Prophets, and Judges, and Captains to instruct them in the Worship of him their true God, to execute his Statutes and Judgments, to preserve and maintain Civil Peace and Justice among them, to fight their Battles and lead out their Armies against their Enemies, and blest them with wondrous Victories and Success; for the compleating of which he once alter'd the very Course of Nature, he arrested the Sun and Moon, *the Sun stood still in Gibeon, and the Moon in the Valley of Ajalon, until the People had avenged themselves of their Enemies.* He had enter'd into Covenant with them, a Covenant of Grace and Protection, and adopted them as his own peculiar People, and made them *a holy Nation.* He committed unto them his Oracles, and appointed unto them an establish'd Priesthood, the Sons of *Aaron,* and at last built them a most glorious Temple.

ple. *What Nation was there so great that had God so nigh unto them? or had Statutes and Judgments so Righteous as those he had set before them? He had not dealt so with any Nation, neither had the Heathen Knowledge of his Laws.* Psal. cxlvii. ver. the last.

But now, notwithstanding all these Mercies, Privileges, and Immunities from God, thus abundantly bestowed on them, what Recompence and Reward did he receive from them? God never bestows any Honours, or dispences his Mercies to any People, but he expects, as justly he may, the Tribute of Gratitude and Acknowledgment, of Love and Obedience from them; This is what he so frequently told the *Jews* all the time of these his gracious Dealings with them: That *if they would observe his Statutes and Judgments to keep and do them, and would take care not to corrupt themselves, then he would make them a great and mighty Nation, and they should ride upon the high Places of the Earth, v. 13.* Else who were those Sons of *Jacob*, that they should be thus visited and regarded by him? So that tho' God did thus endear, and engage them, thus wonderfully Raise, Protect, and Establish this People of the *Jews*, yet this was only a
gracious

gracious Covenant with them, on condition, that they would *Serve, Obey, and Honour* him alone, and not follow after the Gods of the Heathens, which are really *no Gods, but Wood and Stone.*

I come now then to Treat the Second General Head of my Discourse, which is, to examine how this Nation of the *Jews*, so beloved by God, and, as one would think, so strongly endeared by him, did carry and demean themselves under his repeated Mercies, and Favours to them. How did they *requite* this their *Lord and Father*, who *had thus Bought, Made, and Establish'd* them. How?

As they did not deserve these Mercies before they receiv'd them; so now after they had receiv'd them still they walk'd Unworthy of them, so that what *should have been unto them for their Wealth, prov'd unto them an Occasion of Falling.*

Jeshurun waxed fat and kicked, he forgot God that made and form'd him, and lightly esteemed the Rock of his Salvation; v. 15, 18. they grew Insolent and Proud, and vainly boasted that they were the Sons, and Children of *Abraham*, when they did not the Works of *Abraham.*

They boldly presum'd upon Mercy and Deliverance, because God had sworn unto

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their Fathers, and when they were *delivered they committed Abominations.*

They chang'd their Religion, and *compelled Aaron to make them Gods that should go before them*, they erected the Molten Calf, *which they Worship'd and Sacrific'd to, and blasphemously cry'd out; These are thy Gods, O Israel, that brought thee up out of the Land of Egypt; when the Lord their God alone had brought them out. And when they were settled in the Land of Canaan, they turn'd downright Idolaters, they ran after strange Gods, and worship'd them under ever Green Tree, and in every Grove, nay, they Sacrific'd to Devils, and Baal himself at last became their God.*

To this Sin of Idolatry, they added that of Rebellion, and Sedition. They were always hankering after a Return into *Egypt*, were ever murmuring against *Moses*, and despairing of God's Protection; they prov'd ungrateful and unthankful to their Deliverers, and sacrilegiously rebell'd against *Moses* and *Aaron*, and flatly told them that they *took too much upon them*, as you read in the History of *Corah, Dathan, and Abiram*; they made that scandalous, and Schismatical Revolt of the Ten Tribes, and followed *Jeroboam* into *Samaria*, who erected there a New Government, and a New Church.

Hence

Hence they naturally arriv'd to a Spirit, and Temper of Implacable Malice, mutual Animosity and Revenge; the State had two different Kings, and the Church was rent in twain; they were all divided into *Jews*, and *Samaritanes*, who would not so much as salute, or look at one another; nothing was heard among them but *Heretick*, and *Schismatick*, and *Fire was ever and anon call'd down from Heaven* to destroy one another; and all this forsooth out of a lying Zeal for *the Temple of the Lord, the Temple of the Lord*, Jer. vii. 4. Thus the contending Parties remain'd like foolish Children, pelting and throwing Stones at one another, till at last they were surpriz'd with their own Ruin.

All which being well consider'd, who can blame this sharp and severe Rebuke, and Expostulation of the Prophet *Moses*, when he calls them a People *foolish and unwise*; and thus frankly upbraids them with Ingratitude to their God? which brings me to the Third Particular of the Text, which is to consider the Prophet's Charge of Folly and Ingratitude against them. He puts not the Question here by way of Doubt, but more strongly charges them with Fact, and downright Ingratitude, which is the just Interpretation of many such like Questions in Holy Scripture.

Moses is not singular and alone in this Complaint against them, but God has frequently thus *testify'd against them by his Spirit in the Prophets*, as 'tis express'd *Neh. ix. 30.*

Hence they are frequently stil'd in Scripture, a *Stiff-necked*, a *Hardned*, a *Back-slyding*, *Rebellious* and *Ungrateful People*; this caused that loud and zealous Appeal of the Prophet *Isaiab*, even to Heaven and Earth, as Witness against them, *Hear O Heaven, and give Ear O Earth, I have nourish'd and brought up Children, but they have rebelled against me*; this made God by his Prophet *Hosea* complain, that as they were increased by him, so they sinned against him. *Hosea 4. 7.*

'Tis the very Nature of Ingratitude to repay Love, and Favours received, with Neglect, Scorn, and Forgetfulness, and to recompence Evil for Good; and the greater the Person is that condescends to bestow his Favours, and the meaner the Person is that receives them without a proper Requital for them, so much higher is the Aggravation of this Sin of Ingratitude. Ingratitude has always been reputed the Summ of that is Ill, 'tis so contrary to all the Faculties of the Mind, that it whets and exasperates the very mildest Natures with Indignation and Abhorrence; say but

a Man is Ungrateful, and you fix immediately a Complication of all Iniquity upon him; there is so strong an Union and Agreement between doing and returning Good, between the Giver and Receiver, that they cannot be parted without violence to our Nature, and without raising Wonder and Amazement in the Beholders; nay, we are prompt to revenge nothing so severely as a base Requital for a good Turn.

And if this be the State of the Case between Man and Man, surely it is much more so in the Case between God and Man; God is a Being transcendent, and Independent, and Man a poor, naked, helpless Worm; if then God vouchsafes to condescend, by the ties of Love and Beneficence, to oblige and engage so mean a Creature as Man, and thus to unite him to himself, how intolerable and daring a Sin is it, not to Love, Serve, and Obey so gracious a Master, and so kind a Friend and Benefactor? *O most prodigious Impiety!*

After so much *dress*ing, and *pruning*, and *manuring*, God might have expected that *his Vine would have brought forth good Grapes*, but behold *it brought forth wild Grapes, their Grapes were Grapes of Gall, and their Clusters bitter*, ver. 32. *they requited the Lord that bought them, made and establish'd them, with the basest Ingratitude*

itude for the most obliging Favours, for as he *had encreased them, so they sinned against him.*

But now what Remark does the Prophet *Hosea* make upon this Exchange of Sin, and Ingratitude, for the Encrease of Mercy? even this, that God would *therefore turn their Glory into Shame; As they were encreased, so they sinned against me, therefore I will turn their Glory into Shame,* *Hosea* iv. 7.

Which naturally leads me to the Fourth Particular of the Text, which is, briefly to remind you of the Punishment and Judgment he sent among them, for this so base and gross Abuse of his Mercies and Favours to them.

For this was *Pharaoh's* Heart so often hardned against them that he would not let them go.

For this Neglect it was that so many dy'd in the Wilderness, that in the Space of Forty Years only there was a Generation almost entirely new.

For this so base Ingratitude he so often rais'd them up Enemies as Thorns and Goads in their Sides, the *Canaanites*, the *Ammonites*, the *Philistines*, and *Affyrians*.

For this they were several times led away Captives into strange Lands, and tho' thro' the Favour of Heathen Princes they some-
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time returned into their own Country, yet the Polity of their Church and State was defac'd; *Jerusalem* at last was turn'd into ruinous Heaps, and their glorious Temple was pull'd down, and the *Abomination of Desolation* was set up, and *Idol-Altars* were built throughout the *Cities of Judah* on every Side, 1 Mack. i. 54. Then there was no *Vision* among them, no *Prophets* appear'd for near 500 Years.

Thus God prepar'd them for a final Judgment, and then the *Romans* came, and took away at once their *Place* and *Nation*, so that they were no more a *People*.

And thus having dispatch'd the several Particulars of the Text, I come now at last to apply the Text, and what I have deliver'd, to our own Country, and make some suitable Reflections to the Occasion of our meeting on this Day.

How has God blest this our native Land, with Plenty, and Pleasures of all kinds, so that we may conceive our selves planted in another *Canaan*? We are fenced off from the sudden Inroads of our Neighbours by a large Sea and a mighty Navy. We are happy in an excellent Polity, and Government, both in Church and State, establish'd by wise and righteous Laws, by which our Lives and Properties are secured, so that
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we may sit easie, if we please, *under our own Vines and Fig-trees*, enjoying the Fruits of our own Labours. We are blest with an excellent Confession of Faith, well reform'd from the avaritious Corruptions of the Church of *Rome*, zealously maintained by our Clergy, wisely supported by our Senate, and valiantly defended by our *Worthies of War and mighty Men of Valour*, who willingly offer themselves for us, for which let *our very Hearts be towards them*. But above all, how have we been constantly protected by our most gracious God, and most wonderfully deliver'd by him in the Days of our Distress, from the open and secret Attempts of all our Enemies? so that now we stand, and may we still stand, the Envy and Terror of those that wish not well to our *Sion*.

But now, to follow and pursue my Text, how has *England* requited this transcendent Love and Favour of God unto us?

The Parallel between *Israel* and *England* is too plain, my Brethren, to need much, or indeed any Application from me; your own Meditations perhaps may more sensibly affect you. But is not our Requital just after the same Measure of Ingratitude? We now are grown up to such a Satiety and Fulness of the Gospel, that
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we seem to grow weary of the Incense of our own Altars, tho' so happily purg'd from the Scandal of Idolatry and Superstition, and after a dark and covert manner are attempting a Revolt; else how shall we be able to justify our publick joyning in the same Cause with our Enemies of *Rome*, to the Ruin of our Country, and their Triumph and Establishment?

Or if this seems too gross, how do we pursue this unhappy Pattern of the *Jews* at home? As they set up a new way of Worship on Mount *Gerizim*, against the establish'd Church on Mount *Sion*; so we have set up Altar against Altar, have divided our selves into as many separate and petty Synagogues as Interest, Envy, or a misguided Zeal and Conscience can devise. Thus we too, in some sort, have our Calves of Separation in *Dan* and *Bethel*, in every Corner of the Land, many odd, perverted, and dangerous ways of worshipping the same God.

But besides this Resemblance of Idolatry and Schism, we match them too in Sedition and Rebellion against God's Vicegerent here on Earth, that he in his Mercy and good Providence has set over us; nay we our selves have set over our selves, unless we have basely subscrib'd with our Hands, when our Hearts were far

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from him. We invited him over by Law, freely consented to by both the contending Parties, and have establish'd and recogniz'd him by an Oath of Allegiance, and then endeavour to send him back by Rebellion and Perjury. What! will we, and will we not, almost at the very same time, *have this Man to reign over us?*

When we are in Distress, then *we cry unto the Lord, then Lord hear and help us, then Lord save us, or we perish*; but when we are delivered, then again *who is the Lord that we should serve him?* and *who is this Moses* that we should follow and obey him? let us have a new God and a new King.

However fickle and unsteady we *Britons* are in our Nature, as wandering as the Wind, and as raging as the Sea, yet this is still added to our Composition, that we have ever been a credulous and an abused People, and are little or nothing else but the Tools and Machines of a certain Order of Men, who go about seeking whom they may devour, and *turn the World upside-down* to gain Numbers and Profelytes to their Church.

But, good God, are we yet *ignorant of their Devices*, even yet, when 'tis manifest enough that almost all our Troubles are but the Result of the Schemes of *Rome*, laid deep, and industriously manag'd to ruin the

the Church of *England* first, and then in course the whole Reformation? This is our strong, this our strange *Delusion*; seeing we see, but do not understand. O foolish People and unwise!

But how long shall we be, like silly Children, *toss'd to and fro, and carried about with every Wind of Doctrine by the slight and cunning Craftiness of these Men, who lie in wait to deceive us first, and then ruin us?* how long!

But there is another base Abuse of God's Love and Favour to us, in which we still imitate the unhappy People of the Text; we foster and encourage an implacable Hatred and Revenge against one another, and red-hot burning Zeal, without Knowledge or Consideration; so that nothing is heard in our Streets, but *Crucify him, stone him, cast him out.* Thus our Hearts and Tongues are set on fire of Hell, which threatens to lay waste our lovely Cities and our holy Temples. And if the Flames thus appear on the House Top, surely 'tis time for us your careful Watchmen to cry out, like *Moses* in the Text, to tell you of your Folly, and say, *Men and Brethren, what do you do? Fill your Buckets with Water, and quench the Flames, stop and seize on those that cast those Firebrands among us; for what will be the End of these things? Which*

brings me to the Fourth Parallel Head of Discourse, which is to show, That the End and Tendency of the Abuse of God's Love and Mercy to us, is, and will be Vengeance and Judgment.

This was the Fall of the *Jews*, and this I fear, nay I dare solemnly prophecy, will be our Ruin too, unless we reform, and turn from those Errors of our Ways, unless we become more thankful, faithful, and obedient unto God and our King, and practise more Love and Charity one towards another; for if we continue thus *to bite and devour one another, let us take heed lest we be not consumed one of another*, Gal. v. 15.

God has often try'd this our Native Land in the Furnace of publick Affliction, in order to purifie and refine us, but still we come out nothing but Dross; he has often *prun'd and dress'd his Vine*, but behold, it *bringeth forth nothing but wild Grapes*. But what now will the Refiner do at last? he will throw away the Stubborn and Rebellious Lump, and will Refine it no more; the Vine dresser will *cut down his Vine* with Indignation, *Why cumbereth it the Ground?* he will *take away the Hedge and Defence thereof*, and it *shall be trodden down*: He will *remove the bright Candlestick from us*, which now shines so lovely
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in our Eyes, he will judge us at last by a final Excision or cutting off, when either our Destruction will come from our selves, when the fiery Zealot, and mistaken Patriot shall procure our Ruin at Home; or else *the Romans will come again indeed at last, and take away our Church and Nation.* May the God of Love, and Peace, and Mercy, remove these unhappy Omens, may he avert the impending Evil.

But give me leave to tell you, that something like this, I mean, the Vengeance of God for abuse of his Mercies, you have but lately, very lately escaped; but still he has once more *in the midst of his Wrath thought on Mercy; the Snare is broken, and we are deliver'd;* for which undeserved Mercy, we are this Day solemnly assembled to bless and praise God for, *to whom alone be Glory for ever, but Not unto us, O Lord, not unto us, but unto thy Name be the Praise.* Not unto us: For, to speak the Truth, amongst Friends at least, we have *dealt very Treacherously*, and have little more to ascribe to our selves than the Scandal and Reproach of being, if not the first Projectors, yet at last the joynt Abettors of this Unnatural Rebellion, so very Unnatural, that, in Truth, we have Rebelled against our selves, and our own apparent Hap-

Happiness; but Oh! *let it not be told in Gath nor publish'd in the Streets of Ascalon*, least our very Enemies laugh and hiss at us, and we be made a *By-word* to all about us. How can these Men reconcile this base Attempt to God, themselves, or their own Country? With what Sense do they plead the *Danger of the Church, the Danger of the Church*, a fond and imaginary Evil, when they thus promote, and contrive its real and inevitable Ruin? *Father forgive them, for they know not what they do!* But let us now *Sin no more, lest a worse thing come unto us*; and let us remember, and lay to Heart, that 'tis God's usual Method of dealing with hardned Sinners, to infatuate them first, and then ruin them. My Brethren, *be not High minded, but Fear.*

Let us rather take the Advice of the wise Preacher. *My Son, fear the Lord and the King, and meddle not with those that are given to change.* Prov. xxiv. 21. Let us take Council and keep the Commands of the King, and that in regard of the Oath of God. Eccles. viii. 2. least we add Sin unto Sin, rebell and be perjur'd too.

Let us be wise for our selves betimes; the Wisdom of Prevention is better than the Wisdom of Remedy; let us have Salt
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in our selves; and have Peace one with another, and love one another, so shall we be safe, and happy, both we and our King.

And seeing nothing has, or can contribute more to provoke God's Wrath than the Abuse of his Mercies, and nothing can procure more the Ruin of our Country, both in Church and State, than Party-zeal, and Party-quarrels, Give me leave to recommend unto you that excellent Form of sound Words not long since appointed by Authority, as proper for your Meditations in these our unhappy Days of Strife and Contention. And let us say,

O God, the Father of our Lord Jesus Christ our only Saviour, the Prince of Peace, look down with much Pity and Compassion upon this Church and Nation; heal the Sores thereof, for it shaketh, and give us all Grace seriously to lay to Heart the great Danger we are in, especially from our Adversaries of Rome, by our unhappy Divisions. Take away all Hatred and Prejudice, and whatever else may hinder us from godly Union and Concord; that as there is but one Body and one Spirit, one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all; so we may be henceforth all of one Heart and one Soul,
united

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*united in one holy bond of Truth, and Peace,
of Faith, and Charity, and may with one
Mind and one Mouth glorify thee, O God,
through Jesus Christ our Lord. Amen, A-
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